THE

Western Conference News Letter

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LETTERS received from several of the American delegates to the International Council of Unitarian and other Liberal Religious Thinkers and Workers agree in reporting a most successful and inspiring series of meetings. They were marked by the cordiality of the great gathering, the hearty welcome accorded to their visitors from many lands by the friends of the liberal faith in Geneva, and the great interest of the proceedings. Fullyfive hundred members took part in the week's proceedings, of whom over two hundred were from England, more than thirty from America and the rest, with the exception of a few from India, were from Continental Europe.

The interest that we have in these meetings rests not alone in the printed report of the speeches given, through which we gain a knowledge of the progress of liberal thought along religious lines in all countries, but in the fact that through these meetings a sympathy is created among the liberal thinkers of all lands. We have frequent occasion to deplore our loneliness as workers in the cause of liberal religion and to find that in all lands there is a body of men working along the same lines that we are is very heartening. After all, the real divisions among men are not of religion or race, but of intellectual and spiritual strata. The division in one family may be much greater than between some members of it and some other family. One's real kin are often not the kinship he is born to. This fact accounts for the delightful fellowship experienced by our correspondents at Geneva. Different tongues and nationalities could form no barriers to the kinship of the spirit. All of these workers are trying to leaven the lump of religious thinking and living. To their heroic tasks they will take the strength of the workers of many lands to give their fellow workers and animate their own zeal.

THE State Conferences of our Western Conference territory are to meet during this month. The dates have been arranged as follows: Michigan, at Kalamazoo, October 10-12; Minnesota, at Luverne, October 19-20; Iowa, at Des Moines, October 23-25; Missouri Valley, at Lawrence, Kansas, October 26-27; Illinois, at Alton, October 30-31. It was arranged for Rev. C. E. St. John, Secretary of the A. U. A., to be present at these conferences, but his going to Europe will prevent his coming. In his stead Rev. F. C. Southworth is to come. This will be a very welcome substitute for Mr. Southworth often met with our conferences while secretary of the Western Conference, and the many friends that he made then and during his work as secretary will be very glad to have the pleasure of meeting him again.

It is a thing to be wondered at that more do not attend these gatherings. The hospitality is always gracious and fine, the fellowship is all one could ask for and the programmes are interesting and instructive. By not attending, our people are missing an opportunity to have an enjoyable time, to gain new and broadening ideas and to help forward the cause in which they believe. Let us hope that this fall the attendance may be proportionate to the value offered.

THE Unitarian Sunday School Society is to meet this year in Des Moines. This is the first instance in our denominational history of a national organization meeting in the west. Let us make the most of this occasion. It will meet at the same time as the Iowa State Conference, October 24-25. It would be well for our Sunday-school workers throughout the west to attend this meeting. An excellent plan would be for our schools to elect delegates very soon, and encourage their going, even to the extent of paying their expenses. While there are many who deny that our pulpits are more liberal than those of certain advanced orthodox churches, there are none who can deny that our Sunday-school material is far in advance of that printed by any other denomination. Much of the excellence of this literature is due to the energy and wisdom of Dr. Horton. It is the anomaly that one finds in all progressive orthodox churches that what the pulpit preaches is opposed by what the Sunday-school teaches.

WHEN the NEWS LETTER was started one of the plans in the minds of its originators was for the Alliances to use its columns to "swap" ideas. It was thought that the page devoted to Alliance Notes would be full constantly of new plans for work devised and carried out by the different Branches. As a matter of fact this is the hardest column to fill. It should not be so. Each president or secretary among our Branches should send reports of work done that it may aid and encourage other Branches.

So far the news from the churches has not included the subjects of the sermons our preachers are preaching. The choice of a subject is very important to the sermon writer. It should always comprehend some great theme, and carry with it a suggestion of the line of thought it names. It is hoped by the one who prepares the church news that the ministers of the Western Conference will mail to him their announcements that his page may be a medium of exchange and suggestion in sermon topics.

FOR WHAT?

After the summer vacation, in most of our churches, one hears about "resuming services." What is really meant by this familiar expression? Is it not just the ordinary way of mentioning the fact that there will again be gathered at a certain time and place a little

group of people? If you ask them why they thus group themselves they will usually tell you, it is to hear the Reverend Somebody preach Sometimes, however, they inform you that it is because one can thus get a chance of listening to one of the finest quartets in the city. On the first day of the week, apparently either or both of these forms of entertainment are generally conceded to be allowable,—quite as proper in fact as the taking of a collection. We are glad it is so, and moreover that in most places the whole group is supposed to sing together, read psalms and in many locations even to pray.

One wonders in how many churches song, scripture and prayer are considered as "preliminary services." In just how many of them do several people purposely come late so as to avoid all this and hear only the sermon? It is well known that in some large churches where much attention is given to music there are people who stay only through the opening services and leave just in time to escape the sermon. It would be interesting to know the relative proportions between these two classes with such different ideas, and to compare such statistics with those representing the number who really enjoy the whole program. Should music, reading, etc., be regarded as simple preludes or adjuncts to a sermon, and if they are so considered, is it proper to call the whole program a "service?" There are doubtless many people who do not want any of these "services," who care only for sermons in the church on Sunday. In every church there are probably some people who always go to the meetings to worship, and because this is their real motive, they go with a prepared, expectant and reverent mind. They feel, moreover, that song, scripture and sermon all should be aids in leading to prayer—the highest reach of the soul. Without this feeling and apart from some such attitude of mind can there be much value in any so-called religious service in any church on any Sunday? If one wants mere music, equally fine performances are to be heard gratis elsewhere. If one seeks good reading, clever acting, information scientific or philosophical, teachers equally well if not better posted are easily accessible.

In a word, is not the chief function of a meeting on Sunday in a church, to so stimulate man's consciousness of his relation to the infinite life, forever expressed in all phases of human existence, as to restore lost balance and put him into communion with his best and highest self—that is with his God? Shall we resume services in any of our churches with any lesser motive than this? For what purpose are we going on with the yearly program?

—A READER OF THE NEWS LETTER.

GIVE US TIME AND WE WILL WIN.

The wheel of time turns constantly and every one o its revolutions brings the liberal faith nearer the hearts of the seekers of religion. For my Unitarianism I have suffered much, but through it all I have never for an hour lost confidence in the "power and promise of the liberal faith." To me this faith is the savior of religion from the musty atmosphere of orthodoxy on the one hand, and the desolate sand of real materialism on the other. It is the faith of Jesus and all the pure in heart who are blessed with brains, and it is very cheering to realize that it is "conquering now and still to conquer." With these few words as an introduction I wish to relate to the readers of this paper a personal experience. The excuse I have for intruding upon them with my story is the testimony it bears to the advance of our rational faith.

In 1896 I accepted the pastorate of a Congregational Church in a very prosperous Michigan town. Our church work prospered and I was very happy in my social relations. But all the joy of prosperity and friendship did not, I am happy to say, prevent me from becoming heterodox. The atonement, the three Gods in one head and visa versa, and kindred doctrines began to darken the council of my soul with words without knowledge, and I felt that in such an attitude of mind to remain in an orthodox pulpit was to be a false man. Truly I did suspect the devil of instigating the rebellion within me, but whether it was instigated by the devil or common sense the rebellion seized the citadel of my soul. Neither did it seem to me in any way honest to employ the method of many of the so-called "liberal orthodox" ministers, which is to spend the precious days of life in manufacturing padded sentences, embroidered with different designs on their different sides to mystify those who may be honest enough to ask questions. So in the year 1900 I withdrew from the fellowship of the orthodox church. In order to escape the misrepresentations of the loose town gossip I set forth my liberal views in an article of about 5,000 words which was published in the town paper. But my article brought upon my head the very misrepresentations which I aimed to prevent by it, intensified ten fold. It was misread, misunderstood, misquoted, misinterpreted and garbled in a thousand ways. It was as though I had sent the fatal spark into a mined area which was convulsed with one mighty explosion. The town was on fire. Old friends turned away from me; they would not be polluted by my "infidelity." The large majority of my former parishioners looked with horror upon my "denial of the Lord Jesus" and my "tearing of the Bible to pieces." Some church members (of the very pious type) thought that a blasphemer like I was ought to be burned at the stake, while others of a more merciful nature thought I ought to be sent to the penitentiary for life. For a time I found myself not only friendless, but fighting against a sea of trouble, as every one who has "come out" in the way I did will know. At last I decided to preach my liberal gospel "in the presence of mine enemies." Of course my first sermon (in the town hall) was under the circumstances, a battle for life. It materially changed the atmosphere of the town in my favor and brought me some helpers. But this stirred the ire of the churches which arose as one band to "drive infidelity out of town." On one occasion they called to their aid a "doctor of divinity" from Chicago who addressed them at a union meeting. He told them that I was the representative of the devil in the community, that they should not speak to me or take me into their homes, and that he would not shake hands with me more than he would handle a viper. Some pious people followed his advice, but many were disgusted with him.

Our theological controversy in the town paper lasted about two months; six writers joined hands against me. The fighting was hard and amusing at once. A Methodist minister said that the trinity was divinely organized "to alleviate the lonesomeness of the Godhead." I thought such an organization was a very expensive luxury. After eight months of hard labor we were forced by the conditions (the small size of the town being the most adverse) to abandon the liberal cause in the community, and I accepted a call from the Unitarian church of Mt. Pleasant, Mich. My orthodox opponents rejoiced in the thought that "infidelity was uprooted" and I, "the heretic," "disappeared in the northern part of the state."

When I came to my present pastorate, Toledo, O., I

returned to within thirty-five miles from the scene of our bitter theological war. I have since made several visits to the old town and had some of my liberal friends ask me "How did you manage to live through that severe persecution?"

But what surprise it was to me this summer, only five years since I left the orthodox church and cast about all her doctrines overboard, that I should receive a formal invitation from my old Congregational Church to come and preach for them one Sunday in August. The board of trustees, which includes all the deacons of the church, first agreed to extend the invitation, and when it was communicated to the congregation there was only one dissenting vote. I promptly accepted the kind invitation and occupied my old orthodox pulpit on the first Sunday in August, preaching both morning and evening to a full house. Nearly all my old parishioners were present. Of the leading members of the church I noticed the absence of two women, the one who thought I ought not to be invited to preach, and another, the cause of whose absence I did not know, whether she did not like me or had some other trouble. At the end of the day all "shook hands" very cordially and said "come again."

This incident serves to substantiate my claim that there is much more honesty and sincerity in the pew than there is in the pulpit of the orthodox church to-day. The people are willing, but their priests are not, to hear the word of truth.

And here allow me to say that some of my brethren of the Western Conference misunderstood my position at Cleveland last spring when I spoke against "begging recognition from orthodoxy." I am more than willing to fellowship with the orthodox when they drop clear to the ground the relics of barbarous creeds in which they themselves have ceased to believe, but I deem it unmitigated cruelty to crowd the grown bird of Unitarianism back into its shell in order to be allowed to read a hymn at an orthodox meeting, und call the performance "church union." Give us time and we will win.

—A. M. Rihbany.

Toledo, O.

PASTOR AND PEOPLE.

We are told that when superstitious fear was the ruling religious motive, the minister's business was to discover a way by which the unseen dreaded power that wrought havoc among men could be placated and made good-humored again. He was to figure out a way by which man could be "saved,"—that is from pain, from annoyance. No longer, perhaps, need he warn men of the terrors of an angry God or implore them to shun the wiles of a deceitful Devil. Nevertheless, to teach people how to be *saved*, is still the minister's legitimate work. He must point the way of salvation, salvation from indifference, from aimlessness and despondency and from the too frequent ennui of a cheap and shallow existence. This he can accomplish best, not by polemical exhortations or pugilistic polysyllables, but by holding up before his hearers an ideal so true and grand in its attractions, as to win their admiration and to make them eager pursuers. In a word, the work of the modern minister is to be a mental, moral, spiritual inspirer and an interpreter of life, in its depths and heights, for the men and women to whom he ministers. I have sketched thus briefly the natural aim and method of a minister, because I want to commend to every church a similar motive and method in dealing with its minister. Would you have him always a patient, whole-souled, cheery interpreter of life? See to it that you personally help to make for him a large and beautiful experience. The thought and spirit which your minister brings to you from Sunday to Sunday, will depend somewhat upon the thought and spirit in which you regard him and your common work. The greatest minds in the scientific world today, are declaring with no uncertain sound, that thought is spiritual substance. Hence every thought which you and I think concerning our fellowman is either building him up or tearing him down. Thought is the greatest power in the universe, and because it is such a power, we cannot afford to think the unkind, the cruel, or fill our minds with anything but the highest, the holiest, the best. It has been said that the greatest of heavenly virtues is charity. By that blessed word we mean not a mere condoning of defects, but a love which is capacious enough to include imperfections and still rejoice in the soul's true beauty. Real love is not blind. It has eyes strong enough to look past imperfections and still be true to the soul's worth. Probably no human being is absolutely infallible; but to a great and loving soul these little imperfections—commonly called "faults"—only serve to endear the object of affection. These faults are temporary, partial, insignificant, compared with the real worth of the friend in whom we rejoice. Hence the lesser, partial, petty things, shall leave only a passing impression. The real character, true worth and beauty,—these shall abide forever. A great truth which too often we have ignored in this wonderful human life, is, that by thinking only the kind, the generous and noble thoughts about our fellows, we may build them into such symmetry of character that faults will be no more. Privilege noble and sublime is that of holding persistently such kind, harmonious and helpful thoughts toward him who ministers to you in things spiritual that you shall always transfer burdens into beatitudes and weights into wings. It has been said that love is the only investment that will pay ten percent to both parties. Think this out, to its logical conclusion. You will then see that the kind of thought and feeling you persistently send toward your minister must be sent back to you, laden with all the treasures it is able to gather and bring, blessing you like a heavenly benediction. Remember that the congregation has always at its command the cumulative force of numbers—a mighty power indeed. Every earnest speaker knows that a sympathetic congregation virtually has its own way with him at last and makes him satisfy its longing. Once it sends enough love and sympathetic expectation toward a speaker, there can never fail to come back some divine returns. Thus it is that the real sympathetic soul is never wholly disappointed, but always finds day by day its daily bread. So may it be with us all in the fellowship of our churches.

—Fred V. Hawley.

THE NATIONAL CONFERENCE.

The meeting at Atlantic City, Sept. 25-28 was full of interest and pleasure for those who were in attendance. The weather was superb. Not a cloud appeared in the sky during the four days of the session. All of the delegates enjoyed to the full the beauties of sky and sea, and many took advantage of the occasion to indulge in sea bathing. The programme was full of good things, and the officers of the conference deserve great credit for the manner in which it was carried out.

There were a number of westerners among the speak-

ers. The place of honor was given to the minister of our first church in Chicago, and it is needless to say to those that have heard him that he proved himself equal to the task of striking the key-note for the gathering in its opening sermon. Rev. R. W. Boynton, of St. Paul, spoke a brave and much needed word in his paper on "A New Evangelism." It stirred the Conference as no other paper did, probably because of the challenge contained in it. On Wednesday evening a platform meeting was held upon the general subject, "The Emphasis Needed in Religion." Rev. John W. Day, of St. Louis, presented logically and eloquently his idea of where the emphasis should be placed. It speaks well for the unity that comes of perfect liberty in religious thought that each of the three following speakers placed the emphasis where he did—upon knowledge of God and obedience to his will. It may be that we have no right to claim Miss Padgam for the west since she has gone to Rutherford, but surely every westerner wished to claim her when she spoke such a strong, true, eloquent word at this platform meeting. The western secretary gave the closing address. Mr. N. O. Nelson, of Le Claire, gave an address on the ideals of the business man. He spoke in his usual unique and interesting style. Mr. Clarke, of Cedar Rapids, president of the union of R. R. engineers did not appear to speak upon the ideals of union labor. This was a great disappointment to the many who were interested intensely in this subject. This was the only disappointment in any way that the gathering experienced.

The meeting in which the most intense interest was shown was at the session when the divorce question was considered. The NEWS LETTER feels very much gratified over the outcome of the deliberation and vote of the Conference. The result was in exact correspondence with the editorial in last month's paper. The Unitarian Church stands for individual liberty of conscience. What it seeks to do is to cultivate conscience, but it cannot consistently prescribe conscience for its individual members. There were a large number of delegates present who thought that the conference should not pronounce at all upon this subject, and there is no doubt about their wisdom. It was voiced by the president, Carrol D. Wright, when he said that to his mind the resolution should read "Be Good." Yet the resolution adopted really expressed our attitude. Our church has little if any of the evils of divorce within it. It sometimes seems to an onlooker that a certain ecclesiastical body is trying to wash its soiled linen in the back yards of other sects to whom the question is not so pressing or important because of freedom from ecclesiastical ruling and the evil itself.

The conference of 1905 will go down in our denominational history as a happy, profitable and prophetic occasion.

AMONG THE CHURCHES.

Washta, Iowa.—The annual grove meeting of this society was held with Mr. Ferrin, Saturday, Sept. 2. It was a very successful affair despite the bad weather. There were more than 200 in attendance. Mr. Weston spoke upon "The Meaning of the Church in the Community;" Mr. Carrington on "Retribution in place of Repentance," and Rev. J. D. O. Powers of Sioux City on "Unitarianism the Open Door to Freedom, Peace and Power."

Chicago. Ill. The Third Church gave a reception to Mr. and Mrs. Weil Thursday evening, August 31. The occasion was a welcome to Mrs. Weil from the congregation. Mr. and Mrs. Weil were married July 1 in Portland, Oregon. Mrs. Weil is the daughter of Rev. Thomas Eliot and granddaughter of Dr. W. G. Eliot. Judging from the ministerial ancestry and training the Third Church is to be congratulated upon its "minister's wife." She will not long feel herself a stranger among the kindly people of this society. The reception was rendered more delightful by the impromptu organ recital, many hearing the tones of the new organ then for the first time.

Chicago, Ill. The contracts for Unity Church have all been let, and the work of construction is advancing rapidly. The edifice will be completed by March 1.

Buda, Ill. Rev. E. H. Barrett of Bath, N. H., has been called to the pastorate of this church. He will begin his ministry Sunday, Oct. 1.

St. Paul, Minn. The wet weather has delayed the work upon the new building so much that it will not be ready for occupancy before the middle of this month. The dedication will take place a few weeks later.

Geneseo, Ill. Our people at this point have set to work to improve their very pretty church building. An addition is being built which is to hold the organ and make needed room for a kitchen and reception room. Also the interior is being redecorated. Mr. Kirkpatrick is engaged not alone in the church activities, but is to teach art work in the high school and the college located in Geneseo.

Field Notes. During the summer the Secretary of the Western Conference has been performing the office work pertaining to the Conference and visiting several of our churches which had indicated a desire to counsel with him. Rather a unique experience was enjoyed by him when he occupied by invitation the pulpit of one of the large Chicago Methodist churches. The minister being away on his vacation the trustees were securing supplies and concluded to have a Unitarian for one service. Upon one of their number coming to headquarters, the Secretary volunteered to undertake the service, which he performed to his own satisfaction, if not to that of the congregation. Surely there is a great change in the theological world when a Methodist trustee goes to Unitarian Headquarters for a minister to preach in his church.

Alton, Ill. The date set for the dedication of the Alton church is Sunday, October 29. This service is to be held in connection with the Illinois State Conference which meets there October 30-31. In addition to the feeling of joy that the people have over the completion of their new church edifice, they have an added pleasure in the greater comfort their minister experiences in the remodeled parsonage. It was always a fine home, but an addition on the rear of three rooms, and a large and handsome porch on two sides of the house, make it all that could be desired, and makes Mr. and Mrs. Gebauer very happy. It was a surprise which greeted them upon their return from Europe.

Kansas City, Mo. The Unitarians of this city are rejoicing over the approaching completion of their new church edifice. It is expected that services can be held in it Sunday, October 15. It is said to be a very handsome structure and finely located. It will be a great re-

lief to our Kansas City friends to be conveniently located. They deserve a great deal of credit for the plucky fight they have made against great odds.

Winnipeg, Manitoba. The Icelandic Unitarians of this city are about to dedicate their new church edifice. It has been a long and brave struggle on their part to secure this place of worship. There have been many sacrifices made, but they will no doubt find the pleasure and profit of the new home amply worth them all.

Wichita, Kansas. Mr. Vail spent part of his summer vacation working for the Missouri Valley Conference at Carthage, Mo. At one time we had a society at this place, but misfortunes overtook it. Mr. Vail found a number of liberal people in Carthage and organized an Alliance. We may hope for permanent results from his work.

Geneva, Ill. This society has extended a call to Miss M. Rowena Morse to become its minister. Miss Morse's many friends in the vicinity of Chicago will be glad to welcome her. She was one of Mr. Fenn's theological students at the Chicago University. After her graduation she went to Germany and studied for the doctor's degree which was awarded her.

The new Theological School at Oakland is very anxious to complete its files of "Unity," "Little Unity," "Unity Church Door Pulpit," "Pamphlet Mission," and all other publications issuing from the "Unity" office; also of "Our Best Words," and of Chadwick's and Savage's sermons. There must be many readers of the NEWS LETTER who have stores of one or more of these things in a closet or an attic where they are not really valued; and if such persons are willing to help the cause of our new school on the Pacific Coast by supplying these, a service will be rendered that will be much appreciated. A list of numbers wanted in each case will be sent upon application to the undersigned.

The following other things are wanted: Any pamphlets or sermons relating to the "Western Issue;" A. U. A. Annual Report for 1876, 1877, 1880, 1881; National Conference Report for 1880, 1884, 1886; "Christian Register" for Jan. 29, 1885, Feb. 14, March 14, Aug. 1, 1889, and many numbers in the original newspaper form; all publications of the National Bureau of Unity Clubs; "The New Ideal," Vol. i.; "The Open Court," Vol. i. to iii. Any of these things will be most gratefully received, and may be sent to Rev. Earl M. Wilbur, Dean, 14th and Castro Streets, Oakland, Cal.

ALLIANCE NOTES.

The Milwaukee Branch Alliance reports plans for vigorous work for the coming season, and in order to carry out these plans has arranged to hold two meetings each month instead of one as heretofore.

This gives more time for study class work and is a step in the right direction and one which will no doubt result in an increased interest on the part of the members.

If all the Branches which now meet but once a month, would plan more active work and so make more frequent meetings necessary, they would find a growing interest in the objects for which the Alliance stands.

Happy the Branch that realizes the need of emphasizing the religious and spiritual side of Alliance work; fortunate the Branch that desires to spread the message through the Post Office Mission or the Cheerful Letter.

As freely as we give of earnest effort, shall we find return in spiritual growth.

Let us all use our opportunities, and work with more loyal enthusiasm for greater results this year than ever before.

THE CHICAGO ASSOCIATE ALLIANCE.

PROGRAM FOR 1905-6.

Oct. 5, 1905, 11 a. m. First Thursday. Church of All Souls, Evanston, Ill. Report of Philanthropic News Committee.
"How Can we Generate Enthusiasm for our Church Work?" . REV. RODNEY F. JOHONNOT, D.D.
Box luncheon at one o'clock.

December 7, 1905, 11 a. m. First Thursday. Church of the Messiah, Michigan Avenue and 23rd Street. Report of Religious News Committee.
"Western Conference Day." Addresses by REV. FRED V. HAWLEY and REV. W. M. BACKUS.
Luncheon at one o'clock.

February 1, 1906, 11 a. m. First Thursday. Third Unitarian Church, Monroe Street, near Kedzie Avenue. Reports of the Cheerful Letter Exchange and the Post Office Mission Committees.
"Can We Save our Children from Orthodoxy?" . . . REV. W. HANSON PULSFORD
Luncheon at one o'clock.

April 5, 1906, 11 a. m. First Thursday. Unity Church, Barry Avenue, near Evanston Avenue. Report of the Philanthropic News Committee.
Municipal Art—Indoor and Outdoor.
"All Things are Possible," MRS. H. H. KELLOGG
"The Work of the Chicago Public School Art Society," . . MRS. F. A. DELANO
Luncheon at one o'clock.

May 3, 1906, 11 a. m. First Thursday. Unitarian Church, Hinsdale, Ill. Report of Religious News Committee.
"Starr King," . Speaker to be announced
Box luncheon at one o'clock.

June 14, 1906, 11 a. m. Second Thursday. Unitarian Church, Geneva, Ill.
Annual Report of Branches.
Election of Officers.
Basket picnic at one o'clock.

A man who lives right, has more power in his silence than another has in his words. Character is like bells which ring out sweet notes, and which, when touched, accidentally even, resound with sweet music.—*Phillips Brooks.*

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Without minister.

Buda, Ill—Union Christian Society. Hour of service, 10:45 A. M.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1534 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford, 1427 High St.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M. Rev. William E. Ennis.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M Rev. F. K. Gifford, 117 S. Whitcomb Ave.

Geneseo, Ill.—First Unitarian Society. Hours of service. 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. No services.

Grand Rapids, Mich.—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. C. F. Elliott, 817 Fifth St.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service 7:30 P. M. alternate Sundays. Rev. Ernest C. Smith,

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M.

Kansas City, Mo.—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3925 Oak St.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 368 Market St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. E. A. Cantrell.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10:45 A. M.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of vice, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass Streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. E. S. Treworgy.

Pueblo, Colo.—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M. Rev. G. H. Rice, 819 Court. St.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P. M.

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2110 Waverly Pl.

St. Paul, Minn.—Unity Church, Wabasha St. and Summit Ave. Hour of service, 11 A. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Serena, Ill.—Pleasant Hill Church. Hour of service, 10:45. Supplies.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 P. M. alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. Abram Wyman, 105 Greenwood Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano 6531 Yale Ave., Chicago, Ill.; Mrs. David Utter, 155 Logan Ave., Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. I. D. Sperling, Secreeary, 5510 Washington Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 32 Woodland Park, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fannie Field, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E. A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Nartha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Woman's Alliance. President, Mrs. J. E. Gilson, 302 Columbia St.; Secretary, Mrs. F. L. Geddes, 2202 Fulton St. Meetings first Monday of each month at 10 A. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Mount Pleasant.—Ladies' Union, First Unitarian Society.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P.M. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. Maude L. Seymour; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2:30 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. E. E. Newbert, 318 E. Nineteenth St.; Secretary, Mrs. H. B. Heywood, 1004 N. Jersey St. Meetings first Monday of each month at 3 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. Alexander Clark, 926 Judson Ave.; Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. E. E. Taylor; Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. F. F. Temple. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Charles Dimick, 433 Sixth Ave., North. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Adrian.—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings second Wednesday of each month at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. W. J. Roberts, 723 Orleans St.; Secretary, Mrs. Emma S. Heller, 1112 High St. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. John W. Day, 320 N. Newstead Ave.; Secretary, Mrs. Rufus A. Lewis, 4334 Laclede Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Charles V. Mersereau, 3830 Shenandoah St.; Secretary, Mrs. Branch H. Colby, 3934 Shenandoah St. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensign, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. John Boyd Davis, 1255 Lincoln Ave. Denver.

Denver.—Unity Church Alliance. President, ; Secretary, Mrs. Wm. E. Hutton, 2346 Gilpin St. Meetings every Thursday at 2:30 P. M.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank, Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Wheeler, Mrs. Thos. B , Troy, Ohio.